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AUTHOR Shinto, William
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ABSTRACT

Although the integration movement of the 1960's and the demands for cultural pluralism in the 1970's addressed the issues of racial unity and minority civil rights, a new consciousness of cross-cultural unity among all ethnic groups must be achieved if racial tension is ever to be abated. Accordingly, cultural differences must not be viewed as the expressions of fragmented self-interest groups; rather, they should be seen as the different expressions of the common human experience--as various dimensions revolving around the axis of life. To this end, political and social justice must be interpreted from the larger perspective of love and virtue; colleges must provide holistic, interdisciplinary learning; and corporations must pursue public, rather than private, goals. Socially, this movement towards unity would involve substituting communal consensus for voting and majority rule. On the personal level, each individual would recognize his or her inner traits and potentials and recognize those which are common to all humanity. Though cross-cultural unity may yet be a remote goal, the multi-cultural mix of the community college scene can provide an appropriate starting point. (JP)

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PERSPECTIVES ON

THE CHURCH AND THE COMMUNITY COLLEGE

Paper Number Seventeen

A DESIGN FOR CROSS-CULTURAL UNITY

A Partnership of Church and Community College

By

William Shinto

United Ministries in Education

848 Pittock Block

Portland, Oregon 97205

JC 800 187

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A DESIGN FOR CROSS-CULTURAL UNITY

A Partnership of Church and Community College

Dr. William Mamoru Shinto

Dr. Shinto is on the national staff for United Ministries in Education

The crisis of racial tensions continues unabated in the United States and is increasing in tempo across racial, ethnic and religious boundaries. Today's headlines record Chicano-Vietnamese conflict in Denver, the Black-Jewish confrontation, the rise of the Ku Klux Klan, and the Muslim Iran and United States antagonism. As a nation having "retired" from the battle through benign neglect, Americans nevertheless are more fearful than ever of even walking in the streets. Only a frank engagement among the various peoples of the nation can move us toward resolution of racism.

Much remains the same. There are still 28 million poor in the country - a greater number than the populations of Angola, Austria, Israel, Norway and Uruguay combined. But now we must add the high influx of immigrants and refugees from Asia, Latin America and Africa. In addition, there are perhaps 800,000 illegals each year. These persons are predominantly non-European, non-English speaking, non-Protestant.

Furthermore, the idea of WASP domination seems strange today. William Greenbaum wrote:

> It is time to pity America's white Protestant majority. Style and intent in everything from Colonial architecture to the running of the American economy and government were directed by their traditions and their ancestors, but in recent decades their influence on the society's values and institutions has diminished greatly. After having been the society, the Protestants have been relegated to a place within the society, and increasingly they experience a bewildering sense of themselves as a new minority.[1]

there are two issues to be addressed in racism: prejudice, which is the social and emotional aspect, and discrimination, which is the political and economic aspect. Prejudices held by one group against another probably have always existed. Amerinds use tribal names meaning "the People." The Chinese inhabit the "Middle Kingdom." On its dark side, prejudices lead to such severe problems as the Jewish Holocaust. They also have the habit of not only having the dominant biases permeate society, but also to infuse the very people against whom such prejudices are directed, that is, the slave takes on a slave mentality of acceptance of domination.

On the other hand, under the rubric of social justice and political solutions many have waged war against discrimination. The most public examples are the civil rights and the feminists movements. Yet, as important as social justice is, we have too narrowly focused our energies and thus neglected some more basic values such as faith, hope and love. The fact is that justice is derived value premised on the quality of the society making the laws. Yet much of our present thinking reflects misguided intentions: the "establishment" perceives the problem as "remedial" - raising the "deprived" to a level of subsistence; while many ethnics operate under the drive of expectations to gain a piece of an ever-decreasing economic pie. In either case, too often the motivation is

White flight gives us an aura that things are still all right. Whites deny human interdependence and pursue unrealistic fantasies of self-sufficiency.

> The rush toward "purified identity" creates a "purified community." In the suburbs what is deemed best can dominate the human ecology, like hothouse orchids. The suburbs are a slice of a layer of society, not a microcosm including all parts of the ecologically richer whole. Some "plants"have been designated "weeds" and relegated to the welfare roles of the abandoned inner city, the social sewer. [2]

Strangely, in programs to combat "racial isolation" no attention is given to the white suburbanite - the most segregated persons in our country who live in spiritual poverty and diminution of being in their isolation.

> As gatekeepers to social, economic and political power, the Protestant churches and the public education institutions must shoulder blame. For some time now we have operated as a society because upper-middle class interests were served and these were reflected in our religious and educational socialization . . . Our value system does not yet demand of us that services be provided for all people according to human need. [3]

Education and religion thus continue to operate under a strict calculus of rational self-interest of the power-holders.

PREJUDICE AND DISCRIMINATION

Without assigning priority to either,

> American civil religion had no old tradition for coping with the invasion of one community by another. It knew only how to cope with one stranger at a time, and then by having the stranger assimilate to the dominant ethos. [4]

Thus, the opposite thrust from integration was born, a call for social justice and an affirmation of cultural pluralism.

However, cultural pluralism is an incomplete and often damaging perspective. For too many it was a welcome relief that now pluralism could rescue us - "they" could go their way since "they" refused to assimilate anyway. It also legitimized segregated institutions. The responsibility of the whole society for the issues of any specific ethnic group was shirked in the name of self-determination. Thus the fundamental problem of prejudice was ignored; the basic structure of economic, racist and sexist exploitation was not challenged. In cultural pluralism, collectivities would form, decide their own fate without any cross-cultural engagement, and enter the political battle ready to compete with all comers. However, one sobering reality is dawning on thoughtful ethnics - in the self-interest race only the white horses win - there are few dark horses.

These abortive efforts are neither good or evil. We need to catch up in a dialectical manner what is of value in both integration and cultural pluralism and emerge somewhere down the future

self-interest and competition. Such a thrust has not solved many problems but in the face of competition has become a new reason for continuing escalation of violence, especially intra-ethnic conflict.

THE DIALECTIC: INTEGRATION, PLURALISM AND CROSS-CULTURAL UNITY

There is no need to choose between social justice and love. Historically, the first serious attempt to change, beyond that of genocide, was integration. The conviction was than non-Christian, non-white, non-English-speaking persons should be educated into becoming "true Americans." It was the unity of coercion and cultural denuding.

And antithesis was always present but broke into national consciousness most forcefully in the 1960s. It began with the transformation of the Negro Church into the Black Church. The blacks found the American system and religions lacking. It was the signal for the final demise of "civil religion." Martin Luther King, with a theology of an angry God whose wrath visited a white unconforming people, led the church-as-movement across the land, mobilizing both churched and unchurched, black and white.

From Jonathan Edwards to Billy Graham Americans had a tradition for purging souls of entrepreneurial guilt, repenting and hoping for heaven. It focused on building a walled community.

with a new synthesis of cross-cultural unity.

Cross-cultural unity differs from the two building blocks. It is not a content for a new life nor a new truth. It is a "movement", the description of ever-mutating structures which enable humans/groups to function creatively in our new urban-technological-plurastic world. Instead of asking, "What is the True Solution?" we pose the question, "In what configurations of inter-group, inter-subjective relations, and with what values and attitudes, do humans and human groups enjoy freedom and space for growth and creativity?"

Where integration, however, badly, addressed the issue of unity; and pluralism the issue of civil rights; a new consciousness is emerging which addresses human rights and is seeking to find a wholeness - a design for creative thrusts which enhance life. Re-ligere is to bind together. Neo-civil religionists, under an integration mode, are seeking to bind the political society together on some new merging of patriotism and religion. For some of the others of us the religere does not mean such a nostalgia for the past, but a future thrust where we identify the processes and relationships which bind us, do no harm to our differences, but in fact celebrate them.

PUKAS: GUIDES TO WHAT AILS US

The pukas (Hawaiian: "holes") in both theory and action continue to hinder creative moves toward social harmony. We

are fragmenting into self interest groups with multiplying "expectations" (life on a quantifiable basis). Such a direction moves both oppressed and oppressor to hatred. We need to embrace our essential humanity with a new emphasis on Hope (life on a qualitative basis).

But before we identify the pukas, an analytical method will be described. Much of modern thought is linear - a single cause and single effect. Perceived reality (such as society) is broken down into component parts (economics, politics, etc.) and under a monistic drive (toward oneness - a reasonable single cause) attribute rank and priority. The favorite "game" is to collapse all levels into one - economics, for instance, is touted as the central cause of all effects and permeates all levels whether religion, education, or politics. However, if one thinks in terms of dimension, rather than level, it is unnecessary to seek such single causes. Each component part is but a transform of the other - the same with a difference.[5]

Thus, a transformation is a map/territorial relationship which uses the mathematical analogy of the imaginary axis. Along an imaginary axis there are multiple "planes" which all use this same axis as the referent. Thus, in the philosophical position of monism - the transform of the concent of the One are, in religion, monotheism; monarch or imperial president in politics; the imperial ego in psychology, etc. These are thus conceived,

unlike symbolism or analogy, with no fundamental dimensions to compare. Each is a transform of the other. This avoids reductionism - for instance, it makes no sense to say that gods are merely psychological projections nor to argue the priority of theology to physics. This concept of transforms underlies much of what follows.

Puka of Value:

At the core of the problem is the need to address the issue of values. Values range from "selfishness" to "altruism." Our pre-occupation with justice, for example, is a mistaken notion, as if all value could be collapsed into this prime one. Justice is but one transform of virtue (value with moral validity). Socrates gave no single definition of justice:

> ...courage is not foolish bravado, but bravery together with knowledge, including a knowledge of right and wrong, justice; knowledge demands courage; piety requires knowledge of what is intrinsically lovable to the gods; that knowledge requires a sense of justice, which in turn demands a balancing of all the virtues...[6]

Paul meant some combination of virtues in Galatians 5:22, "But the harvest of the Spirit is love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control."[7]

Thus, we must pay attention to the whole spectrum of virtues. Single minded perceptions of injustice must expand to a

more fully rounded value-system of love. Essentially, this internalizing of love and other prime virtues makes communication possible and intersubjectivity a reality.

Puka of Education:

Too often education is thought of in the narrow confines of "cognitive development" according to a "scientific-method" which even scientists have repudiated for five decades. Alongside are aesthetics, philosophy, theology, and hosts of "experiential" subjects from bio-feedback to yogi. A good deal of "curricula" are absent from our formal educational systems. Cultural and ethnic studies for instance might best be thought of as "inter-disciplinary" and "inter-experiential" learning. It is a meta-method, not a new discipline.

Community Colleges, in many ways, are more suited for the development of such varied experiential and cross-discipline studies. Ethnic studies which developed in the context of the university ran into a host of barriers. What started out as an exciting new way of learning has not been forced to imitate the fragmented university model. However, the radical community college model, committed to serve the community and human needs in a more holistic way, could allow creative experiments.

An ancient division of labor for institutions continues to control our actions. With the breakdown of the sacred canopy each sector - economic, educational, political, etc. - found new freedom to operate in its specific functional role, devising norms, independently from all other sectors. This is a kind of group privatism, ignoring any public good.

Further, the breakdown of religious authority which gave renewed freedom for other authorities to function, is now spreading to these new secular authorities. Society's erosion of religious authority could not be contained, for it is apparent that the "authority" of all institutions is lost.

It is time to move creatively to newer levels of understanding rather than try to shore up old norms. In terms of transforms, "autonomous institutions" would be seen as unreal. Each institution is a transform of the others. One no longer conceives of the religious institutions as the "value-forming" ones; education as the "cognitive" agent; industry as the productive arm of society; etc. The perception of institutions as transforms of each other in the service of the quality of life for all means that each institution addresses a purpose which has a configuration of all values and purposes of the separate sectors.

In concrete terms, value questions and morality today are, in a sense, much more relevant to the purpose of economic institutions than for churches. Struggling with the issue of corporate social responsibility is one formal evidence. Underlying it all is the shift from a corporation pursuing its private goals to the acceptance of public goals. It also finds itself unable to function until it develops a more holistic mix of values, learning, political acumen, psychic and physical health, etc.

Curiously, as we look at this cross-culturally such an understanding of institutions is basic for most of the Third World. In a way, if one could return to agricultural Europe one would discover the same convergence of purpose. For instance, in England the vicar was a key person in all of the various facets of both the individual life and the life of the parish, whether political, economic or religious and educational. Increasingly for all of us the response to need has to become more well-rounded and we must address persons and groups with "purposive" wholeness rather than "functional" pragmatism.

PUBLIC AS VALUE

Obviously, there is need for such wholeness, but the restoration of a new sacred canopy is not the answer. Protestants scoff at Roman Catholic attempts to

restore the Middle Ages, but are blind to our own efforts to restore the Puritan Covenant. Our nation from the beginning took an extreme form of privatized existence. This is not accidental since our present religious and educational practice continue to promote "rugged individualism."

A corrective would be to turn from privatism to the embracing of the public good - a new sense of the meaning of community. We have little communitarian perception of the public. A different view would be to see "public" as a value - a qualitatively different way to perceive the common good. Some turnarounds would be: from concentration of power in the hands of the few powerholders to relational processes of interactivity and consensus; from individualism to limited collectivities; from competition to cooperation. An internalizing of public as a value would mean some holistic view of process toward a humanizing of the life of all collectivities. This movement would be informed by faith and love streaming through us nourishing a fragile hope as we build an ethnic interactivity resulting in a meaningful ethic of the whole system. In this perspective the competition of cultural pluralism seen from the next level of development, cross-cultural unity, points toward coordination, developmental roles, task sharing and mutual hopes dovetailing. The social conscious-

ness of the church would be "catholic" and "ecumenical"; the educational processes would be guided by public purposes not privatized needs.

One concrete example of this turnaround need is our attitude toward "labor". "Labor" notions are not value-free. Education does in fact act as a gatekeeper, meting out unequal education for privatized aims. Community colleges are especially vulnerable to such cooptation by forces whose aim in not "education" but "manpower needs."

In its seeking for the new and qualitatively different society, the ethnic movement cannot allow the drive for a piece of the economic pie to emaciate its drive toward a new consciousness and solidarity for higher purposes. To be coopted by the systems to accept the crumbs of the industrialized capitalistic society is to end the corporate necessity toward cooperation and movement. One solution is to use creatively the educational systems for purposes chosen by ethnics and others whose values are <u>public</u> in nature. The convergence of both vocational education and minorities in community colleges is both a peril and an opportunity. The peril is to fall into the trap of turning the "masses" into machine-like cogs to feed our illness of individualism. The opportunity is to deal with a new stream of humanity in a creative and freeing manner toward a new dynamic of life.

Humanity is addressed in at least three levels:

1. What is common to all humans.
2. What is common to some humans (limited collectivities)
3. What is unique about each human being (personal history)

The terms "culture" and 'ethnic groups" are abstractions. When describing an ethnic group we are engaging in generalizations, abstractions which may be useful for understanding, and not stereotypes which are supposed to be descriptive of all in the group. Anthropologists remind us that no individual, say, Fijian, fits the composite "cultural" configuration of the Fijians, and a list of the definitions of culture extends to 150! Given such a soft concept the rigid mathematical research model is incongruent to cultural understanding. The alternative is to use "subjective methods."

Such subjective methods are"revelatory" at each level - whole of humanity, limited collectivities, and individuals. The story teller draws on his/her own experiences and/or the experiences of others to weave yet another experience for him/herself and the immediate hearers. The story-telling, unlike a novel, is dialogical. There is a sharp distinction also between a story and a report. The report explains data and thereby

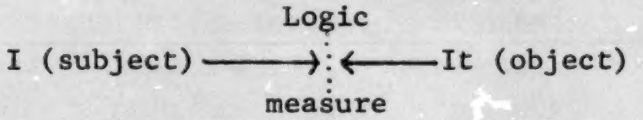
is rendered mere information. The autobiography which not only reports "facts" but internal intentions is "revelatory.' In a most profound sense that is what the Gospel is - a story.

In addition to such personal stories, there are histories of "peoples." History as taught in most formal institutions is the official version of the victors. Even the Biblical record is the report of the conquerors. Thus, since each "people" has its own collective memory, there is no "The History of Civilization 301." There are in fact multiple "histories" about the same events - the history of civilization according to the Japanese, the Ainu, the Cherokees, the Navajos, the Argentines and the Chicanos. Each distinct, yet each a transform of the other.

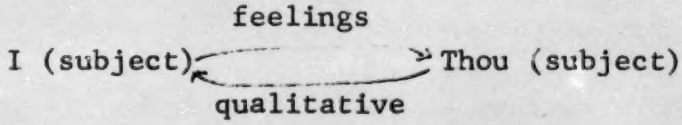
A Korean student in one of our community colleges could not bear to keep listening to a history professor lecture on Korea. She interrupted him, "Shame on you! You are supposed to be teaching about Korea and you don't know it. I lived what you are trying to talk about. I will tell you!" Shame on you! might be a good new watchword not only for history professors but for the whole of education and the churches.

An even broader understanding of story is myth.' Jantsch describes three basic approaches to inquiry.[8] The first is the rational: separation between actor and observer. It is marked by

logic, quantifiable data, and largely the basis of our academic disciplines:



The second is the mythological with its feedback link: interpersonal, with feelings central and an attempt to address the quality of life:



The third is evolutionary, which emphasizes union -"we." "Tuning in" to the other and the direction/sense of the universal emerging evolution:

The mythological is our subjective relation with the world. It is the web of quality and the origin of both art and religion. The world acquires a human face. One cannot understand the American black apart from the African roots, slavery, jazz, mythology of the Exodus; the Chicano apart from Roman Catholic mysticism, Indios mythology, Atzlan; Jews apart from Egyptian slavery, the Promised Land, the Holocaust; or the white anglo-saxon Protestant apart from the King James version, McGuffey's Reader, and Manifest Destiny. The agenda is life: the various perspectives - cultural, religious, mythic, educational processes -

are transforms, various dimensions revolving around the axis of life, addressing events from a particularistic context. The holistic learning takes place in the intersubjective sharing of the variant meanings.

The movement into the future (evolutionary) finally beckons us to struggle with the direction and purpose of life in the context of today's space-ship earth. When the first group of homo sapiens awakened to their prehistoric day, they perceived an hostile natural environment restricted in area to their mode of transportation - a day's walk. Today humans have stood on the moon and looked back to see a rather small but beautiful globe set in the background of an immense universe. Out of the cacophony of millions of unique individuals, multitudes of ethnic/cultural groups, there rises a new urgency to address the issues of cross-cultural unity - that of a humanity adrift in a vast universe. The question "Who are we?" takes on a qualitatively higher value.

LIMITED COLLECTIVITIES AND ASYMMETRICAL SYSTEMS

Today we are in cultural flux resulting in a confusing pluralism. However the drive to put more stability into the system is a mistake. Stability must be traded for richness in adaptability. A mutation in a human system increases complexity, but creates an asymmetry which

bodes for richer life. Western man is secure in firm structures which deal with the world sequentially. Reality, especially in multi-cultural settings, is not so. It is more a circling or balancing out which calls for a feedback framework of challenge and response.

The agent is not the self in solitariness, but the self in context - a part of a limited collectivity. Tom Wolfe says that society is now a welter of separate "statuspheres" - from motorcycle gangs to nouveau riche.[9] What are some of these separated groups?

1. Ethnic Groups: New ethnicity renders differences respectable.
2. Generational Identification: On the one end are the various student generations and at the other are the Gray Panthers.
3. Gender Consciousness: The women's liberation movement.
4. Regionalism: A drift and decline in the Northeast. No longer do Westerners and Southerners need to send their children to the Ivy League. American culture lacks a center.
5. Alocality; The direct transcendence of national boundaries.

Thus rejecting the options of the solitary One and the totalitarianism of the All (one truth), a third option is to explore the creativity of the Some. It may be that the theory of theories of humanity is a multiplicity.

Nor is it tribalism. Some of the current movements, whether feminist or ethnic, are dangerously near to repeating the tragedy of tribalism. The difference is the willingness to place all collectivities (the some) into interaction where differences are not hidden but fully explored and internalized. The ciment unitif is not a single Truth, a One World, nor is it a New Tribalism, but lies in the commitment of each collectivity to interactivity, singularity of openness, and living in movement.

If there is a plurality of many truths doesn't this open the gate to let any fool idea be given free rein? Such a fear is rooted in our sense of individualism. Not anything is true; there must be norms, through a communitarian process where mutual confirmations made by community of inquirers attest to the "truthness" of any limited collectivities, idea and actions. It would be much like the now defunct theory that a college is a "community of scholars."

We have operated so long in individualistic ways that alternatives seem inconceivable. The simple notion of voting and the majority wins, for instance, is a very privatized way of dealing. A variant way which is based on consensus arrived at through intense interpersonal interaction in thought, feeling, and group integrity is foreign to us. In fact, it is the way the bulk of the people

in the world arrive at decisions - "majority rules" seems to be an immature way to deal with persons.

Thus, any movement toward unity must include at least the following two perspectives:

1. Collective decision making when as many of the limited collectivities have an integral role, marked by an emerging communal will through processes dependent upon creative dynamics of both thought and feelings and not through voting, negotiation, compromise and other privatized methods.
2. Asymmetrical systems in which the introduction of variant groups' ideas, actions, plans, etc. are welcomed as transforms which are all important to produce a forward movement overcoming the inertia of present symmetrical systems.

A simple concrete example would be that merely seating a variety of ethnics on boards to add color is window-dressing at its worst. If there is to be any movement toward cross-cultural unity, the variant groups must be integrally present, not merely physically present. The decisions furthermore cannot be cut short by simple voting and majority rule. Such a process gives the aura of democracy but is a privatized domination of the few over the corporate good of the whole.

MULTIPLE SELVES IN EACH PERSON: INTERNAL PLURALISM

Persons seem to be one Self. Much psychology is devoted to change a troubled self into an integrated One. Isn't is truer, however, that there are many selves in the self? One major problem is our One Self may in fact be a minor self which occupies our body.

> It is the tragedy of the human being that any small I has the right to sign checks and promissory notes, and the man, that is, the Whole, has to meet them. People's whole lives often consist of paying off the promissory notes of small accidental I's.[10]

The late Rueben Salazar, newsman killed in a 60's riot, asked, "I am willing to be anglicized, but when are anglos going to be ready to be Mexicanized?"

An isolated human would be a person whose inner selves are few and poorly developed. Such a person tends to be a "true believer" holding tenaciously to the only true self one knows. A person who has faced one's shadow, the unknown selves inside, and dealt with them, has a much richer inner life. True, complexity is the result but such creative ambiguity is preferable to the crystal clear certainty of a culturally-deprived one. The ferreting out of our forejudgments, prejudgments, <u>prejudices</u>,

and facing them is the foremost task before us. We are not insisting that the shadow be destroyed, but to be faced and acknowledged as one of our inner selves.

To declare that racism is not a part of our human condition, for example, is to deny that we will ever be able to sort out what this projection is in terms of human belief, action and life.

What this means for cross-cultural unity is that our variant selves, ethnically, reflect some human traits which are potentials for a more whole inner self. For instance, I asked a group of Episcopal Church Educators who were to visit some inner city agencies not to look as if through a glass - observing them. They were to think as if looking in a mirror - a reflection of themselves. The questions would then be:

1. What does this situation say about me? (self-knowledge)
2. What did I and my ethnic/cultural group do to cause this? (complicity)
3. What would be good news to these people? (What changes in myself and my ethnic group would make a difference for them and for me?)

What is thus needed is an internalizing of other selves into our self. The "standing beside the enemy" instead of

trying to eliminate him means a mediation with others, a critique and reconciliation - a social-psychological confrontation with our "shadows." Each comes to recognize the other, not only as another person, but also as a projection of what we have been internally repressing.

DESIGN FOR THE FUTURE: PLANNING AND LOVE

The possibility for cross-cultural unity will not come from either isolation or physical proximity - a passive touching, but from a dynamic and creative interactivity, the engagement of all of our intersubjective meanings. Arising out of an asymmetrical system - the United States and all of its pluralism - we have the opportunity for changes in our value systems - to design new codes of social ethics, new social institutions, new roles and perhaps even new social systems altogether.

The churches, for one, could ponder on the future theological stance we are to hold as we face a new challenge to participate in creating the human environment rather than merely struggling blindly. We still continue to believe naively a theology which states that in spite of massive change God will intervene and make it right. It is intervention by higher accident, unpredictable and arbitrary. In other words, a god who does not participate in the

human situation, which is contrary to all Christians believe when we speak of the incarnation.

Another myth which damages us is the one which states that we humans are unable to bear our freedom. Life has to be interpreted for us, and we cannot be free to interact and create our own future. Jantsch tells of speaking in Moscow about planning and that within certain limits we are free to shape the future. The young people were electrified by the prospect. Yet after the session, one asked: "I can shape my own future! But who is going to tell me what to do?"[11] Theology needs to move away from the imperialistic stance that the One Truth is found in Anglo-European theology when the fact is that there are a multiplicity of hermeneutics manifest today in the ethnic, cultural, and feminist theologies.

Philosophies of education could move out of the narrow confines of the Enlightenment rationalism and 19th century scientism into a broader perspective of knowledge as interdisciplinary and interexperiential. Educational institutions could move out of privatism and into an embrace of the public as a virtue, thus freeing itself from consummerism to tackle the processes of teaching/learning which move in the direction of creative growth.

Thus, <u>Design</u> of our future is important. Design is the interplay of planning and love - fixing and flowing.

Without planning we cannot build a human world with proper active roles for ourselves; but without love we lock ourselves into a box, a fixed structure. Life needs form, but love makes it free form willing to use all of the human resources - whether black, white, red, brown, yellow.

This centering on love is not new to humanity. It is the core of the Judeo-Christian faith. For centuries Buddhism also has practiced such all-encompassing compassion for all living things. The motivation of any movement toward cross-cultural unity depends on the dynamic flow between design and love, a yin-yang unfolding of energy. The design of the processes which lead to interactivity among all persons and limited collectivities, informed by planning and love, is the underlying unity in cross-cultural openess. It is thus an ever-changing process of growth, a free form expansion of both the self and the group.

CHURCH AND COMMUNITY COLLEGE ADDRESSING CROSS-CULTURAL ISSUES

Baretta, the t-v cop, once said, "You take could have and should have and 10¢ and you can buy a cup of coffee." Cross-cultural unity is a concept set forth in a great sea of cynicism. For one, it is suspect by the oppressed who see it as just another unrealistic side-road away from the sheer hard realities

of jobs, promotions, survival. Too many whites also embrace the idea of cross-cultural and other unity proposals out of relief that finally some minorities have come to their senses and we can begin wishing for integration again. And the time for action is swiftly passing. Alan Paton in Cry the Beloved Country wrote about the black pastor in South Africs.

> It was Msimangu who had said, Msimangu who had no hate for any man, I have one great fear in my heart, that one day when they turn to loving they will find we are turned to hating.[12]

And that was written in 1948. Thus, what is an alternative scenario to our hope is a world wide Watts II.

Yet it is important to start. However, since the very idea of a designed future of love with cross-cultural unity at its core is very tentative, proposals for pursuing this concept are sparse. The paper is devoted primarily to "theory" because it is important to know that the first step is imperative but the direction of the journey is even more critical. Lao tsu said, "He who takes the longest strides does not walk the fastest." Faltering steps may be preferred to cocksure boldness.

What is aimed for is the altering of attitudes and consciousness. There are a multitude of ways one can take hold of one's life and move in cross-cultural settings such

as the c mmunity college and learn. And who is to say what effect the changing of only a few consciousnesses will do? Chou Enlai and Ho Chi Minh were struggling students in Paris in the 1920's who felt and knew that what Christian France meant by "Liberty, Equality, Fraternity" did not include Asians. They turned to Lenin who was one of the few theoreticians who seriously proposed reform and change in Asia. Subsequently the one was a key leader in changing the direction of one-fifth of the world's people; the other fought imperial France and the most powerful nation in the world to a standstill in Vietnam.

In our engagements in cross-cultural settings there are a few guidelines which may prove helpful:

1. Premature closure is to be avoided. Action/thought is done in the midst of an open process. Story-telling, for instance, has the built-in safeguard in that it produces a subjective interactivity whose thickness cannot be captured in any simple conclusions.

2. A showing is preferable to a saying. After all it is Christianity which is itself the story of the Word made flesh.

3. Feeling is important. It is an ancient Chinese notion that life is better approached through feeling than reason alone.

4. A centering attitude is important. One does not just fence-sit or choose between two extremes, but embraces them both to form a new synthesis.

5. The ethics of how to conduct oneself in the midst of another culture/ethnic group is as important as the reason for the engagement.

6. Cross-cultural engagement should leave something of benefit for both sides, but most importantly for the oppressed.

7. Equal expectation of learning: too often the engagement is marked by some feelings of superiority. Third World folk may have talents and insights we never suspected.

The important motivation is love: the most necessary factor is a belief that this issue is one of high importance and worthy of investment of time and effort.

EPILOGUE

The pull toward a creative future runs aground the continuing clash of pluralistic entities each contending in a limited self-interest sphere. The challenge is to move from merely suffering under the stress and waiting for Watts II to take the initiative in designing the future we all want. Neither instant liberal panaceas nor renewed "law and order" discipline takes us into a meaningful and productive society. The truth is that inter-racial clash will not lend itself to easy solutions. The path toward cross-cultural unity may be long, but it begins with the building up of a new humanity.

This direction of a new humanity with the skills and attitudes to live creatively in a cross-cultural setting is the opportunity afforded to the community colleges and the churches. The motivating power of releasing constructive forces for cross-cultural interaction arises out of the centers of learning and visioning. The community colleges and the churches are twin transforms of the educational process and the process of envisioning a humane future. In fact, the very presence of a multi-cultural mix in the community college scene means that inter-actions are already occurring, for good or ill. Though the goal of a constructive cross-cultural unity seems remote, the urgency of addressing the issue is upon both colleges and churches. The coalition between institutions of education and value formation, a cross-cultural engagement in itself, thus becomes a meaningful undergirding for the flow of human relations to grow into an actual cross-cultural unity.

FOOTNOTES

1. Greenbaum, William, "America in Search of a New Ideal: An Essay on the Rise of Pluralism," Harvard Educational Review, volume 44, number 3, 1974, pp. 411-412.

2. Oglivy, James, Many Dimensional Man. (Decentralizing Self, Society and the Sacred), New York, Oxford Press, 1977, p. 143.

3. Neal, Marie Augusta, A Socio-Theology of Letting Go, New York, Paulist Press, 1977, p. 50.

4. Ibid., p. 62

5. Ogilvy, op. cit., pp. 45ff.

6. Ibid., p. 203.

7. Holy Bible, Revised Standard Version.

8. Jantsch, Design for Evolution, New York, George Braziller, 1975, p. 83.

9. Ogilvy, op. cit., p. 31.

10. Ibid., p. 150.

11. Jantsch, op. cit., p. 201.

12. Paton, Alan, Cry the Beloved Country, New York, Charles Scribner's Sons, 1948, p. 276.

FROM THE EDITOR:

Dr. Shinto has long been interested in cross-cultural education and for the past two years has been engaged in a cross-cultural education/issues project in Los Angeles. He would be glad to share with those of you who are interested in the techniques used in this project as well as learnings to date.

He also would like to make contact with those engaged in or interested in developing cross-cultural projects related to the community college or the church is other parts of the United States. So, if you have information to share or are interested, write him

Dr. William M. Shinto
3333 Alabama Circle
Costa Mesa, CA 92626
Phone 714-545-4472

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